The
UNITARIAN MONTHLY

No. 171 (Vol. XIV.—12.) DECEMBER. ONE PENNY.

JESUS—The True Man.

The Unitarian doctrine of Jesus, is that he was a real man and not God. The following testimony is from Prof. G. H. Gilbert, Chicago, U.S.A.

SINCE Jesus prayed, we must believe that he felt the *need* of prayer. He offered sincere thanks and sincere supplications for the Father's help. He looked away from himself as one consciously dependent. He subordinated his will to a higher will (Mark XIV., 36). He secured inward quietness and strength by casting himself upon the will of God. Now in all these situations Jesus comes before us as a true man. There is the same creaturely dependence that we find in ourselves. Jesus did not have one kind of prayer for himself and another kind for his disciples. As he approached God with the name *Father*, so he taught his disciples to do. The prayers of Jesus can all be prayed by his followers as far as their circumstances correspond with his. There is nothing in them that suggests a consciousness other than that of an ideal man.—*Revelation of Jesus*, 1899, p. 169.

Notes and News.

We would call attention again to the books advertised on the back page. Applications for them should be sent direct to Essex Hall, and not to the Editor of this Magazine.

May Christmas be as happy as possible to all who read these words, and to everybody.

The "Unitarian Monthly" like most other periodicals is made to suffer from the critical circumstances of the time in greatly increased cost and therefore fewer pages. But we trust to the denominational loyalty of our churches and our readers for a continuance of their support through the present crisis to the brighter days that are sure to come The Editor thanks all who have faithfully supported him, including the contributors.

A war bonus of £10 is to be paid to Unitarian ministers whose earned income is less than £200, by the joint action of the managers of the Sustentation Fund and the Committee of the British and Foreign Unitarian Association.

The 54th Annual Meeting of the N. Cheshire Unitarian S.S. Union was held at Flowery Field, Hyde, Oct. 20th, when the Rev. J. S. Burgess gave an address on "The Religious Difficulties of Children."

A School for Ministers is being held at Manchester College, Oxford, and a similar school is arranged at the Unitarian Home Missionary College, Manchester, extending from January to March

The new Mayor of Halifax is a member of the Unitarian Church. Mrs. Laura Wilson of the same church has been awarded the Order of the British Empire for organising women's munition work, and Corporal W. H. Dimsdale, another member, has won the D.C.M.

At Todmorden the two Unitarian ministers have had an exchange of pulpits with orthodox ministers.

The Autumnal Meetings of the British and Foreign Unitarian Association, the League of Unitarian Women, and the Sunday School Association at Padiham, were very successful, Oct. 27-29.

The Countess of Sandwich lectured for the Huddersfield Unitarian Social Union, Oct. 24th.

The Church of the Messiah (Unitarian) Birmingham Hospital Sunday Collection, Nov. 4th, was £355 as against £244 last year.

Rev. W. Short, B.A., of Bootle, on war service in France, is promoted to the rank of Captain.

The Children's Corner.

NATIONAL CONFERENCE (Of Unitarian and Kindred Churches) GUILDS UNION.

THE CHRISTMAS SECRET.

MARY BROWN was old and lonely and poor. In earlier years, she had known domestic happiness. Though her husband was only a labourer, he was steady and cheerful and affectionate. Two merry children added brightness to their little home, and though Mary found it hard to make ends meet, she was a good manager, and so they were a happy little family. But, like many another, she lost her treasures. An epidemic of fever broke out in the neighbourhood and carried off many littles ones including her own. It was a great blow and left its mark. But a heavier blow was to fall. A few years later, there was a serious accident at the works and the childless mother became a lonely widow, and the last ray of light and comfort seemed to pass out of her life. Bravely she bore up, supporting herself with washing and charing, but at length her strength gave out and she had to apply to the parish for relief. It was but a small sum she received, but, with care, it enabled her to keep body and soul together. Sometimes, however, it barely sufficed and starvation seemed very near. One of these hard times came on Christmas Day. The last crumbs of coal had been put on the fire, the last crust of bread had made her breakfast, and she sat by her lonely hearth in silent sorrow. Too feeble to strive or even to brood, she fell asleep and dreamed a happy dream. A radiant figure robed in white and with a face of gentlest compassion stood before her. Words like music fell from his lips. "Blessed are ye poor," he said. And Mary bowed her head and replied "Amen, Lord." "Be not anxious for your life, what ye shall eat or what ye shall drink, for your Heavenly Father knoweth ye have need of these things." And again Mary answered, "Amen, Lord!" Just then, there was a sound of children's voices, the radiant presence faded, Mary opened her eyes and, seeing the fire had gone out and feeling faint for food, she wept. She still heard the children's voices, but had no heart to listen. Then there was a gentle tap on the door, the latch was lifted, and a cheery voice said, "A Merry Christmas, Mrs. Brown; may we come in?"

Without waiting for an answer, the children, a boy and a girl, came in, each carrying a basket. The boy burst out, "We went to service this morning, and the minister was talking about Jesus, and the text was something about "In-as-much," I forget the rest, and he made us feel it would be jolly selfish to enjoy ourselves if we didn't try to make somebody else happy, and Gert thought of you, and mother packed us these baskets, and we hope you'll like the things, and—

"Bless your hearts," said Mary stopping him, for he was almost out of breath, "You've broken my dream."

—H.F.S.

To Men and Women on War Service.

MOTTO: "FIGHT THE GOOD FIGHT."

DEAR COMRADES,—You are taking a brave part in the good fight to rid the world of the terrors of military despotism and thus to secure a permanent peace. No doubt many of you have been troubled with the thought of—What would Jesus do? And you may have felt uncertain that you are in the right in having any part in war service. But you may be sure that Jesus was a fighter. Those who say that he was a non-resister quite ignore the fact that he waged unceasing warfare against hypocrisy of Scribes and Pharisees; that he drove away the money changers by physical force from the precincts of the temple; that he taught the duty of ever watchful resistance against the housebreaker and the robber (Matt. xxiv., 43); that he exclaimed: "I came not to bring peace, but a sword." When he said, "Resist not evil!"—he did not mean, do not resist evil in any way, but resist not evil with evil,—resist not wrong with wrong. His whole life was a continuous and strenuous resistance against evil. His approval of resistance against wrongful invasion is manifestly clear (Luke xii., 39). The non-resistant interpretation of Jesus and his teaching is a misrepresentation.

You may be told that—force is no remedy. But it is a remedy for many things: for clearing away obstructions; for restraining the onrush of floods; for bridging stretches of space by means of transit and travel; and a host of others that might be named. Physical forces are given for use in the promotion of human welfare. God is using physical force continually in the winds and the sunshine, in thunders and lightnings, in the rushing of rivers, and the ebb and flow of the tides. What we have to do is to be sure that we are making a right use of physical force. That is a question of motive, of the end aimed at. As the servant of righteousness the use of physical force is right. When reason and persuasion have no effect as against a maniac, its use is necessary and justifiable.

But "Thou shalt not kill!" Yes, a very necessary injunction in ordinary circumstances, but requiring some qualification when they are not ordinary. We are not told—Thou shall not kill under any circumstances. If a madman were attempting to slay innocent children the circumstances might be such that the only way of preventing him would be that of killing him. If a mad nation of people invades another nation, ravaging the homes and slaying the women and children, the only effective resistance under the circumstances may be that of killing the invaders. It is an awful thing "to take life," but it is an equally awful thing to have life taken, and in a conflict of offence and defence the choice has to be made—which life shall it be? The martyrs of the ages evidently considered that there are some things more precious than life itself and which they were willing to purchase with their lives. Jesus gave his life away for humanity and for the Truth he proclaimed.

You did not make the war. It has been forced upon you. It is necessary to make war upon all that prevents peace before abiding peace can be won. So long as you feel that you are in the right it is certain that you are not violating religious principle. The heroes of history in all ages are those brave enough to risk all for justice and truth, ready even to sacrifice themselves to make life better for others. You belong to that glorious company. You are made of the same spirit. Through your efforts and ours in supporting you, there will be a grander world, a freer and more joyous life possible. Be of good courage! Fight the good fight of faith! God is ever with you in the right.

Why was Jesus born? and why did he live and die so bravely? You can answer such questions for yourselves, and in doing so may Christmas blessings be upon you! and may peace and goodwill soon burst in joy upon the whole earth.

—H.B.S.

"The Soul of the Nation," by Wm. Hamilton Drummond, Editor of "The Inquirer." 2s. 6d. net. Lindsey Press, 5, Essex-street, Strand,

This book of essays reprinted from the "Inquirer," sounds just the note that is most needed by our people and by the whole nation in this time of terrible stress. It palpitates with the thrill of heroism, and holds up the banner of a noble interpretation of Christianity in true accord with the stern demands of the conflict in which the nations are engaged. Tolstoyism and non-resistance are shown to be of no avail; the cry of "Force is no remedy" stands revealed as misleading; and a fervent passion for universal brotherhood breathes throughout. We commend it warmly to our readers.

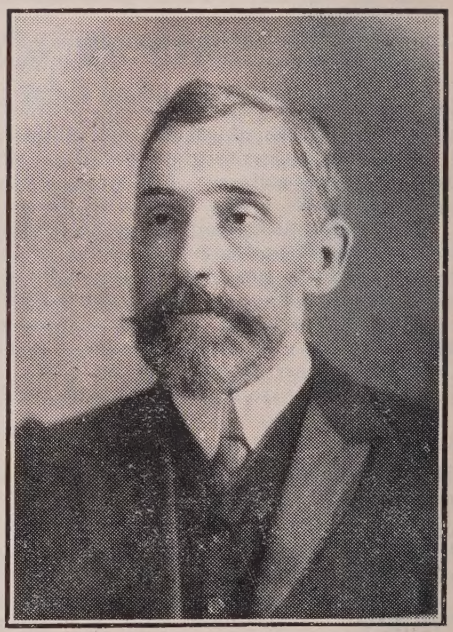
IN the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy,
Let us die to set men free,
While God is marching on.

—Julia Ward Howe.

Stalybridge Unitarian Church.

THIS Church was erected in 1869. The congregation originated from services organised under the auspices of the East Cheshire Missionary Association in 1861-2. The Church was constituted December 31st, 1865. At the second annual meeting a roll of 120 members was reported and a minister, Rev. Francis Revitt was appointed by the East Cheshire Missionary Association in joint charge of Stalybridge with Mottram. The jubilee of the church was celebrated in April, 1916. There are large school buildings some short distance away at Hob Hill in which the activities of a large Sunday School are carried on, and a very successful week-day school, as well as a variety of other week-night institutions. The Ministers have been as follow: Francis Revitt, 1866-71; Alexander Ashworth, 1872-9; Joseph Freeston, 1880-8; William Harrison, 1888-1904; W. G. Price 1904-9; Walter Short, B.A., 1909-12; John Ellis, 1912—

The present minister, the Rev. John Ellis, is now away in France on service with the Y.M.C.A. for the second time. He was educated for the ministry at Unitarian Home Missionary College, Manchester, 1881-4, and at Owens College as Gaskell Scholar 1884-5, and has done excellent work as minister at Blackley, 1885-93; Sheffield, Upperthorpe, 1893-1902; London, Mansford Street, 1902-4; Yorkshire Unitarian Union, District Minister, 1904-9; London, Forest Gate and Stratford, 1909-12; Stalybridge, 1912—



Mr. WM. THOMPSON.

Mr. William Thompson is the present Warden of the Church. He has been a member of the Church Committee for 35 years, and connected with the Hob Hill Sunday School for 50 years as scholar, teacher and senior superintendent. He is now the president of the North Cheshire Unitarian Sunday School Union, and is widely respected for his long and devoted service.

From the Business End.

(BY A MELIORIST.)

XII.—"MY FATHER'S BUSINESS."

By a happy coincidence, the first service following the last special committee-meeting of the Bardsley-street Unitarian Church fell on Christmas morning. As a rule, the Christmas service was well attended. To many who were absent from worship during the greater part of the year, the cheerful carols, the ever tender story of the Birth of Jesus and the spirit of sociability they found at the service were irresistible. This year, however, there was an added incentive. The recent doings of the committee had made a stir and there had been much running hither and thither and much eager talk by many a fireside. When the Rev. Frank Benson entered the pulpit, therefore, there was scarcely a vacant seat. People connected but remotely with the church and even some outsiders had been caught in the net of curiosity "It's just like the sermons" was the remark on many lips. And so it was; not only as to numbers, but also as to the atmosphere of freshness that pervaded the whole assembly. From beginning to end, the singing went with an unwonted swing. Flushed and smiling were most of the faces, especially of those who secretly prided themselves on having had something to do with securing such an unusual attendance. Though apprehensive as to the future, the Minister was happy. This revival of interest might be but a flash in the pan; but, then, it might be a promise that the Church was really going to live. In quiet that could almost be felt, he poured forth his soul in earnest prayer. He prayed for a rich baptism of the Holy Spirit; for the quickening of every soul into newness of life; for the church, that it might hold the faith in unity of spirit, in the bond of peace and in righteousness of life; for every home, that it might be filled with the joy of Christmas; for every little child, that it might be a Christ; for every aged saint, that he might rejoice that he had been spared to see that day. And, in his heart, John Baines said "Amen!"

To the astonishment of the congregation, the preacher announced as his text "Wist ye not that I must be about my Father's business." "Not exactly a Christmas text," thought some; but others, more discerning, suspected that the text had been chosen with the "Business End" in view, which proved to be the case.

Deeply moved, the Minister told of the deep searchings of heart among a little group of friends concerning the small attendances at public worship; how the matter had been brought to the notice of the committee who, after much division of opinion, had reached something like unanimity; and how the interest had widened and led to their coming together in such numbers that day. The day was auspicious. They were celebrating the Birth of Jesus, and he prayed that the spirit of the Christ-child might be born in all their hearts and make them one as they had never been one before. That spirit was the spirit of peace and goodwill and if it could come to birth among them that day the Heavenly host would sing and praise God. He then spoke of the "Business End," that had probably puzzled many of them, and showed how the text fitted in with the hopes and aspirations of John Baines and his friends, who were their friends, also. There was some uncertainty, he said, about the translation of the text. The familiar rendering was "Wist ye not that I must be about my Father's business?" But the Revisers had changed it to "Wist ye not that I must be in my Father's house." For the loyal disciple of Jesus, both translations were true and each explained the other. And here was the "Business End" of their connection with the church. They too, ought to be about their Father's business, which was to be found regularly in their Father's house. There was, moreover, warrant for this in the example of Jesus himself. They would remember that when he reached manhood, immediately after the "temptation," "He came to Nazareth, and he entered, as his custom was, into the synagogue on the sabbath day." As his custom was! It was well to note that. But a custom might be irksome, even slavish. It wasn't so to Jesus: nor was it so, to-day, to those who rejoiced in loving discipleship. Like the Master himself, the real disciple knew the Father and was glad to go into the house of the Lord. The state of the weather, the entertaining of visitors or the paying of calls, the kind of preacher in the pulpit, and all the other shabby little excuses found on the lips of those who ignored the sacredness and missed the delight of their Father's business, were things that never occurred to the living, happy Christian. No business could thrive on indifference and neglect. The rule was, attention to business or bankruptcy. So it was with the church. If every member atttended to his Father's business—loyally, zealously, prayerfully—the courts of the Lord would be thronged, thanksgiving and praise would ascend to God, and blessings undreamed of would be showered upon his people.

The whole being of the preacher seemed to enter into his appeal. Never had he spoken with such force of conviction. Never had he been listened to with such sympathetic understanding. The whole congregation was sobered and disturbed. The inarticulate cry of many hearts was "What must we do to be saved?" Though unspoken, good resolutions were registered by many more. A new era had dawned for Bardsley-street. And that Christmas Day became memorable as the birthday of a really Christian Church.

(The End.)

The Annual Meeting of the N.E. Lancashire Unitarian S.S. Union was held at Todmorden, Nov. 10th, with a very good attendance.

Unity Church, Islington, has celebrated its 250th anniversary with Rev. Alexander Gordon, M.A., as special preacher, Nov. 11th.

Rev. Mortimer Rowe, B.A., of Preston, serving with the R.A.M.C., has been gassed, but is recovering.

Towards Self-Realization.

By REV. WILLIAM C. HALL, M A.

"WHAT am I driving at?" Very few of us can answer the question explicitly, out of a full consciousness of our aims. We have so long been doing certain things, and have so long accepted them as things to be done as a matter of course, that we are perhaps less and less concerned over the reasons for which we do them. Our work may have become an end in itself, the proper ends of it forgotten. The tendency is that way; and there may be a dull satisfaction in it. George Eliot in her novel says of Silas Marner: "He seemed to weave, like the spider, from pure impulse, without reflection"; and she comments: "Every man's work, pursued steadily, tends in this way to become an end in itself, and so to bridge over the loveless chasms of life." That may be our case. We need occasionally to pull ourselves up and ask. "Why did I first undertake this work? What purpose have I maintained in it? What good to myself, or to others, have I found in it, and pursued? Have I kept it on right lines; or have I got it off all the lines, and now drive on with it; using my energy, and pushing on, merely pushing on?"

It is not so easy to answer the question. And the reason is that for one thing in his work a man does consciously, alive to the meaning of it, there are a hundred things he does automatically, gets done without ever asking why. That man is a rarity who is fully conscious of the ends towards which he labours.

What is our mind, our whole mind, which guides our hands, making for? The larger part of our mind is subconscious. It is as alive as the conscious, but it does not assert itself openly. It determines most things for us.

What does it tell us we are driving at? Here philosophy speaks for it, and philosophy tells us of pleasure, happiness, blessedness. But all its theories of pleasure fall, on examination, before its theory of self-realisation. This suggests to us that the end of life is the full development of all our faculties, the complete knowledge of self, and the wide consciousness of the world of which we are a part. Yes, we are driving at the discovery of ourselves working to find out what we are; we are labouring to reveal ourselves to ourselves, until we understand the wonder of our being and know the truth, the goodness, and the beauty of our life. There is something in us, of us, which we have not yet touched and experienced, a soul beyond our regular daily soul which we want to come upon, and know, and realize, and enjoy. This, reached and embraced, will give us satisfaction—happiness that increases more and more as more and more of our life is realised.

"What am I driving at?" For our practical daily life the question may be resolved into these Am I becoming a better man? Is it happening that I am developing and revealing any larger and better self?

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TEMPERANCE Sunday has come and gone once more, and we wonder if and how much, progress to the cause of Temperance is the result. The work of conversion and reform is always too slow for those earnest souls who would turn the world upside down, but in the Church it ought not to want for encouragement; yet we fear that there we do find hindrances to Temperance effort. The church should lead in every uplifting and onward movement, and the pulpit should be just the place from which the inspiration comes to the nation. Not all of our Church Committees, however, are in sympathy with temperance work, and ministers have to consider whether they may not do more harm than good by too earnest and definite reference to one of the most glaring evils of our time; sometimes they have to ask themselves questions about the policy of being opposed to the popular idea. It won't do to jeopardise the good work that is being done in other directions by dwelling too frequently upon a contentious and distasteful topic. The confirmation of this criticism by the writer will be in the returns received later by the secretary of the N.U.T.A., as to the number of churches where special reference to Temperance was NOT made. We fear that more than half of them ignored the subject altogether. But why should not all Christian Churches be heart and soul with us? Why?—because the right motive is wanting by which their hearts can be touched, and it is that which Jesus gave to his followers, and which the Apostle Paul practised. "For the sake of thy weak brother." Jesus said "If a man will be my disciple, let him deny himself, and take up his cross, and follow me." The Apostle Paul said "If meat maketh my brother to stumble, I will eat no flesh for ever more." There we have the motive that should influence every action of the true Christian, and whether we see eye to eye on the question of total abstinence for its own sake or no, every one of us is called to self-denial in our indulgences for the sake of our weak brothers. But it is worth the sacrifice, or any sacrifice, if by so doing you can

save a weak brother. "For he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." —R.N.

MINISTERIAL CHANGES: Rev. H. Maguire, B.Sc., has been publicly welcomed to the ministry at Billingshurst; Rev. Stanley Mossop has been inducted to the ministry of the Handsworth Unitarian Church, Birmingham; Rev. Dr. Rattray received a public farewell at Hindley on removal to Leicester; Rev. R. H. U. Bloor, B.A., is appointed to Christ Church (Unitarian), Brighton; Rev. Dr. Thackray has gone to France on four months' service with the Y.M.C.A.; Rev. Harman Taylor, Liverpool, has got a commission in the R.A.M.C., and will go to Mesopotamia.

DEATHS: Rev. Lucking Tavener, Aberdeen, Oct. 20th, 55; Mr. J. P. Ross, Attercliffe, Sheffield, interred Oct. 20th, 62; Mr. Thos. A. Carpenter, Ilkley, Oct. 18th, 63; 2nd Lieut. Basil J. Richardson, of Leeds, killed in action, Oct. 9th; Lieut. H. G. Holt, B.A., of Astley, killed in France, Oct. 6th; Mr. Oswald Wrigley, Bury, Oct. 11th, 81; Pte. Edmund Stead, adopted son of the late Rev. and Mrs. J. E. Stead, killed in action, Oct. 9th, 19; 2nd Lieut. Frank Skelton, of Leeds, killed in action, Oct. 21st, 19; Mr. Joseph Oliver, Stalybridge, Oct. 26th, 81; Miss M. E. Brock, Swansea, Oct. 27th, 74; Mr. J. P. Hudson, Bakewell, Oct. 27th, 69; Mrs. Julia Rendall, Bridport, Oct. 31st, 89; Mrs. W. B. Funnell, Lewes, Nov. 1st; Capt. A. D. Pipe, son of Rev. Thomas Pipe, killed in action, Oct. 27th; Miss Margaret Notcutt, Hampstead, Nov. 1st; Mrs. Fielding Johnson, Leicester, Nov. 3rd, 76; Mrs. H. W. Stansfield, of Flockton Manor, Yorks, at London, Nov. 4th; Mrs. Dawtrey, Dundee, Nov. 7th, 76; Mr. Robert Boyd, Belfast, Oct. 29th; Mrs. A. Titford, Bromley, Kent, Nov. 3rd, 72; Mrs. Wm. Blake, South Petherton, Somerset, Nov. 7th, 96; Miss M. E. Brock, Swansea, Oct. 27th, 74; Mr. Samuel Newby, Oldham, Nov. 9th, 75; Mr. Evan Jones, Llwynrhydowen, Oct. 11th.

An International Alliance.

Peoples, formez une sainte alliance,
Et donnez-vous le main.—Beranger.

Good-will descend on all
The nations, great and small,
A blessed ray,
And let all pray
That Arbitrate's demand
Will unite ev'ry land,
And proffer each the hand,
Order to sway
Day unto day.

"Let Love more fervent glow,"
More light on all bestow
O'er ev'ry clime;
Hail! interchime;
Let Justice onward flow,
As Equity doth show,
And People onward go
From time to time,
By Truth sublime.

Alliance come of Peace;
Come War's bombast decease
Of Wisdom's choice,
And unite voice;
Let Liberty transcend,
Let honour it defend,
And harmony attend
Its flag of grace,
To bless each race.

One grand alliance plant
To succour mundane's want,
As arbitrate,
War to abate.
Hail! peoples grand unite
To keep each nation right,
And "Golden Rule's" indite,
Deliberate
For ev'ry state.

Cliff Bank, Stirling. JOHN ALLAN.

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